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AN

EXAMINATION

OF THE

IMPORTANT QUESTION,

WHETHER EDUCATION,

AT A

GREAT SCHOOL,

OR

By PRIVATE TUITION,

IS PREFERABLE?

With REMARKS on Mr. Knox's Book, entitled LIBERAL EDUCATION.

By PERCIVAL STOCKDALE.

Plurimum ENIM intererit quibus artibus et quibus hunc tu Moribus instituas.

JUVENAL. Sat. XIV. v. 73.

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MDCCLXXXII.

(PRICE TWO SHILLINGS.)

TO THE

Right Reverend Dr. SHIPLEY,

LORD BISHOP

OF

St. ASAPH;

FROM A HIGH ESTEEM OF HIS LEARNING AND TALENTS;

FROM EQUAL RESPECT AND VENERATION OF HIS PRIVATE AND PUBLIC VIRTUE;

AND AS A JUST AND GRATEFUL TRIBUTE TO HIS SINGULAR APPROBATION OF INGENUOUS FREEDOM,

EVEN FROM THE INFERIOR CLERGY;

THE FOLLOWING TREATISE IS INSCRIBED,

BY HIS LORDSHIP's MOST OBEDIENT SERVANT,

THE AUTHOR.

ERRATA.

P.	L.	
14.	16.	for retribution, read, retributions.
24.	8.	for be, read, are.
31.	6.	for conſecrated, read, contracted.
—	17.	for error, read, errors.
—	27.	dele, ſo.
32.	14.	for loſt, read, laſt.
34.		from the words, it is extremely poſſible, to the word, ſervants; not a quotation.
27.	23.	for tranſlation, read, tranſlations.
40.	25.	for endowment, read, endowments.
41.	14.	for pupils, read, profits.
—	28.	for *capable*, read, *incapable*.
45.	4.	for roſtrums, read, noſtrums.
50.	4.	dele the, before harmonious.
—	24.	for characters, read, character.
51.	13.	for graveſt, read, graver.

In the ſame page, read, Cerellia, and Cerellias; and, for, Verreſſes, read, Verreſes.

AN

EXAMINATION

OF THE

IMPORTANT QUESTION, &c.

PART THE FIRT.

THE Education of Youth is an object of ſuch great importance to individuals, to families, and to communities, that we need not wonder that it has engaged the ſevereſt attention of the moſt celebrated legiſlators and philoſophers. Should I propoſe to view it both extenſively and comprehenſively in a ſhort treatiſe, I might juſtly be charged with a moſt palpable abſurdity. I intend only to conſider whether education by private tuition, or in one of our great public ſchools, is preferable. The inquiry ſhall be made, and I flatter myſelf it will be

completely ſolved, by a compariſon of the advantages and diſadvantages which attend each mode of training a boy to learning and to virtue. Nor ſhall I be diſcouraged from ſtating the compariſon fully and accurately, either by the triteneſs of my ſubject, or by the tyranny of prejudice.

With regard to intellectual improvement, which is, rather inconſiderately, the ruling motive, from which parents transfer the care of their ſons from themſelves to a tutor, or ſchoolmaſter, it muſt undoubtedly be more effectually obtained under the former than under the latter inſtructor. For the maſter of a public ſchool, however deſervedly great may be his reputation, cannot adapt the ſubſtance of his literature, and the mode of conveying it, to the great variety of human tempers and capacities. Time will not allow a diſtinct and proper attention to the numerous pupils of a great ſchool. Hence different, hence oppoſite diſpoſitions and talents are tortured and depreſſed, or emboldened and made abandoned by a ſameneſs of diſcipline, which is really melancholy to humane and philoſophical reflexion. The ſuſceptible and tender, and the cold and obdurate heart, are puniſhed with the ſame ſeverity for accidents, as for deliberate and wilful crimes. The pedagogue applies to rational beings an unfeeling and invariable controul, by which machines only ſhould be actuated, and which a merciful man would be loth to impreſs on the animal creation. The youthful, the opening, and the flexible mind is not

expanded, ſtrengthened, and adorned by liberal learning, communicated with judgment, and powerfully enforced by affection: it is unnaturally and violently impelled with the indiſcriminating rigour of Pruſſian diſcipline. He, whoſe verſes, at his matureſt years, will only be characteriſed with the flowing nonſenſe of a Langhorne, muſt diſpute the laurel with Ovid; and he who was born with the ſenatorial faculties of a Jenkinſon, muſt emulate the thunder of Demoſthenes.

When I ſpeak of emulation, I muſt not forget how confidently it is aſſerted, that this noble ſpring, by which we are moſt forcibly actuated in the acquiſition of all human excellence, can only be excited, and can only continue its vigorous impulſe in youthful minds, in public ſeminaries of learning. We judge from appearances; and we are the bold echos of precipitate deciſion. The liberal tutor of a boy, he who hath ſo much philoſophy and eloquence as to be able to win and attach the heart to objects worthy of its purſuit (a far more valuable art than that of teaching him Greek and Latin) may kindle and direct the flame of generous ambition more ſtrongly and effectually than it is raiſed and kept in action at a ſchool. He may eaſily convince him, that the culture of our mental faculties is the beſt ambition of a rational being; he may fire his ſuſceptible and lively imagination, by repreſenting to him the importance that we acquire, and our internal triumphs, after we have conquered thoſe difficulties

which are neceſſarily to be ſurmounted in our way to eminence and to fame. And he may exemplify to him the indeprivable conſequence which a man derives from learning, and from genius, in ſpite of the inflexible adverſity with which they are often perſecuted; in ſpite of the dulneſs and vanity of the world. He may inform him, that Lewis the Fourteenth, an illiterate and arrogant monarch, thought that the laurels of the conqueror would want brightneſs and duration, unleſs he ſignalized himſelf as a protector of literature; — and that thus, the power of intellectual honour was ſo great, that it converted oſtentation into virtue. He may acquaint him with the veneration in which men of learning and talents are held by a Cheſterfield; — who, though he was childiſhly enamoured with a brilliant ſuperficiality, and with the appendages of a peer, thought it his firſt ſocial honour to converſe with an Addiſon or a Pope.

By ſimilar inſtruction he may excite and train him to the practice of virtue. He may inflame him with the love of its beauty, of its dignity, of its great, and almoſt certain, advantages in *this* world; of its ineſtimable and eternal bleſſings in a better ſtate. Like the worthy father * of Horace, he may, by referring

* —— —— —— Inſuevit pater optimus hoc me,
Ut fugerem exemplis vitiorum quæque notando.
Cum me hortaretur, parcè, frugaliter, atque
Viverem uti contentus eo quod mî ipſe paraſſet;

Non

referring him to living examples, impreſs his mind with an operative and indelible ſenſe of the miſeries which are entailed on vice; and of the immediate and ſubſequent rewards which are beſtowed on virtue, during our ſublunary exiſtence, by the wiſe and benevolent Author of our nature.

But what regular and effectual attention is paid at our public ſchools to literary emulation and the habits of virtue? No proper method is purſued to give

Nonne vides Albi ut malè vivat filius, atque
Barrus inops? Magnum documentum, ne patriam rem
Perdere quis velit. A turpi meretricis amore
Cum deterreret; ſectani diſſimilis ſis;
Ne ſequerer mæchas, conceſsâ cum venere uti
Poſſem; deprenſi non bella eſt fama Trebonî,
Aiebat: ſapiens vitatu, quidque petitu
Sit melius, cauſas reddet tibi; mî ſatis eſt, ſi
Traditum ab antiquis morem ſervare, tuamque,
Dum cuſtodis eges, vitam, famamque tueri
Incolumem poſſim; ſimul ac duraverit ætas
Membra, animumque tuum, nabis ſine cortice; — ſic me
Formabat puerum dictis; et ſive jubebat
Ut facerem quid; habes auctorem, quo facias hoc,
Unum ex judicibus ſelectis objiciebat;
Sive vetabat; an hoc inhoneſtum, et inutile factu,
Nec ne ſit, addubites; flagret rumore malo cum
Hic, atque ille? Avidos vicinum funus ut ægros
Exanimat, mortiſque metu ſibi parcere cogit;
Sic teneros animos aliena opprobria ſæpe
Abſterrent vitiis. —— —— ——

Hor. Sat. IV. Lib. I.

give emulation * all its force and perſeverance. No perſuaſive and inflaming eloquence is uſed to rouſe and invigorate the noble paſſion; the juvenile hero is rewarded with no cheap mark of diſtinction, with no wreath of laurel, which impelled even a Fabricius and a Scipio in their career of glory. If the boy completely performs his taſk, he is encouraged to perform it ſo again, by a ſullen — "*Very well.*" — If he does not perform it, when, perhaps, it was impoſſible for him to ſucceed, he is inhumanly chaſtiſed. As little regard is paid to his improvement in virtue and piety, as to his generous improvement in learning. If he goes not to church he is corrected, without, probably, ever hearing a remonſtrance from his maſters on the happineſs of a religious

* I do not mean to ſay, that honours are not at all conferred on literary merit at a public ſchool: but they certainly ſhould be conferred with more attention, and with a greater variety of diſtinction. Boys of eminent talents, and who apply thoſe talents diligently, ſhould be rewarded with viſible and perſonal marks of intellectual excellence. In admiring the trappings and the tinſel of life, in an implicit acquieſcence in the verdict of the ſenſes, mankind have always been materialiſts. We certainly take a fair advantage of their weakneſs when we make it a powerful aſſiſtant of merit, when we make it an active promoter of vigour and exertion of mind. But what enemies to every virtuous enterprize are thoſe modern, and impious, philoſophers, who have carried their materialiſm ſo far, as to aſcribe to the exiſtence and force of matter, the very eſſence and operations of the human ſoul!

gious life. He is puniſhed with equal rigour for ſcanning a line of Juvenal wrong, and for being detected in a lie; and thus he is moſt emphatically taught to confound his objects, to affix the ſame degree of guilt to a falſe quantity and a falſe aſſertion. A blind and ſevere animadverſion is inflicted on the fault, or on the error of the moment, without regard to the paſt, and without proviſion for the future. An expanded and accurate ſyſtem of government, adapted to the various conſtitutions of individuals, never is, and never can be, practiſed in a great ſchool; the pupils of which are almoſt univerſally ruled by the irrational and odious *fiat* of arbitrary power. And as I wiſh to make theſe thoughts, which I ſhall offer to the public, more uſeful than ſplendid, I hope I am ſaying nothing new, nothing that can be controverted, when I obſerve, that deſpotiſm, of whatever kind, is equally deſtructive of genius and virtue; that it repreſſes every ingenuous effort, every bright and amiable emanation of the ſoul.

Among the other laviſh encomiums beſtowed on a public ſchool, it hath been often aſſerted, with equal confidence and abſurdity, that a boy, there, moſt happily acquires a proper, an eaſy, and collected behaviour, and a knowledge of the world. A hundred boys aſſociate every day near, or in, our great and profligate metropolis. I have already ſhewn, that the attention which is given by their maſters to their morals, as well as to their learning, is momentary and inſignificant. They are ſoon actuated by

thoſe

thoſe baleful paſſions which are fatal to reputation and to peace. External incentives conſpire with our degenerate and ill-regulated nature, to make them wicked and miſerable. The practice rapidly ſucceeds to the theory of vice; and as they are more numerous, they become more profligate. I ſee a great deal of miſchief in this ſociety; but I ſhall thank the penetration of *him* who will diſcover to me what uſeful acquaintance with life, what polite and moral firmneſs, what elegant propriety, what decorum of behaviour, are its natural conſequences and concomitants. Are impudence and violence a manly and deſirable confidence? Are bold and familiar, and various perpetrations of vice, a large, comprehenſive, and moſt uſeful knowledge of the world?

If the tutor of a youth is converſant with men as well as books; if he is not only a ſcholar, but an enlightened and practical philoſopher; and if that unreſtrained power is delegated to him which he ſhould poſſeſs; his pupil will, by his precepts and example, better than he could by any other means, acquire an agreeable and engaging deportment and behaviour, and that preparatory wiſdom which will beſt direct his conduct when he begins his dangerous commerce with a treacherous and profligate world. The oral inſtructions of his maſter will be of more importance to him than an acquaintance with the languages and elegance of claſſical learning; for they will conduce more to his happineſs. That maſter will introduce him, at proper times, into company of different ranks,

profeſſions

profeſſions, and conduct. He will make his private converſations with his pupil pertinent, conſpicuous, and forcible commentaries on what paſſed in ſociety. He will make uſeful remarks on the *manner*, but ſtill more uſeful remarks on the *manners* of thoſe with whom they have aſſociated. He will obſerve to him the abſence and the melancholy, which appeared on the aſpect of *one* viſitant, from that diſtraction and torment, with which the mind is harraſſed by ſome predominant and licentious paſſion; or by reflecting on the ruins of a fortune that hath been deſtroyed by extravagance and debauchery. He will obſerve to him the unaffected and humane politeneſs of another, the equability; the vivacity; the luminous and benevolent ſtrain of his converſation; how it attracted the attention, and the hearts of the company; from a conſciouſneſs of virtue in the ſpeaker; from his conſciouſneſs that he devoted every day to ſome liberal and beneficent purſuit. He will remark to him the conciſe perſpicuity, the ſignificant language, the gentle, and unaſſuming tone of thoſe who ſelect authors, and go to the depth of thought: and this amiable and reſpectable ſtyle and manner, he will contraſt with their reverſe, with the confident pertneſs, and unideal loquacity of ignorance, faſhion, and preſumption.

Such ſeaſonable, ſhort, and ſalutary lectures on the lineaments and habits of the human mind, will far more morally and uſefully adorn, and prepare him for his future intercourſe with mankind, than the mechanical, and undiſtinguiſhing diſcipline of a public ſchool. They will certainly more ſubſtantially pro-

mote his laſting welfare than the promiſcuous ſociety of a great number of his own age, who are principally attached to play, to folly, and to vice. They will certainly more enrich and befriend his mind, than playing at cricket, or ſwimming in the Thames; (for ablution even in the Tiber will not purify internally, nor give us knowledge and prudence) they will certainly more improve and embelliſh his nature, than the wanton barbarities with which animals are often perſecuted by our young ſcholars; or than the no leſs wanton, and atrocious barbarities, with which they often aſſail, and almoſt murder the unſuſpecting *human* paſſenger.

By thus aſſociating with people older than himſelf; and by being thus taught to reflect on the manners of the world, he will be formed to a more accurate judgement on important objects; to more propriety of behaviour; to a more calm, and equal firmneſs, than they who are trained by the public mode of education. We muſt not, indeed, expect to ſee in *him* that blunt, and ſtupid boldneſs, which too often characterizes the ſcholar of a great ſchool. By one of the genuine and excellent effects of his education, his manners will be chaſtiſed with diffidence: for he will deem it a degree of infamy to pronounce where he is ignorant, or to act with confidence, when he knows not how to act aright. But his diffidence will be one of his greateſt ornaments, in the eye of thoſe who have a taſte for the moral, and beautiful in manners. And though at firſt ſight it may ſeem a negative

tive and dead quality, in ingenuous minds it acts very positively and operatively; and is absolutely productive of the most valuable, and extensive knowledge. I never thought any monster of *nature* so horrible as that *factitious* one, *a premature man.*

But this diffidence is by no means inconsistent with true and virtuous courage, which always harmonizes with rational and prudent conduct. With such courage, our attentive and eloquent preceptor will habitually inform the soul of his pupil, by warmly recommending to him, as occasions may suggest, that intrepidity in every *good* cause, with which Christianity, sincerely believed and strenuously practised, ought to inspire its votaries: —— by remindng him of the brevity of life; how contemptible it is when compared with immortality, and when merely considered as a short prolongation of our existence; — and by demonstrating to him how miserably good and evil are calculated by *him* who purchases his transient safety and ease and enjoyment of riches, at the expence of honour.

To this doctrine our Mentor gives life and substance and action, through the whole frame of his Telemachus; by that manly corporeal discipline which keeps health and spirits in a lively, and pleasurable tone; which makes blood and nerves conspire with philosophy to invigorate and exalt the mind. He habituates him to converse with the muses at the mattins of the lark; to rise early even in the rigour of winter; patiently to endure hunger and cold; to

uſe athletic, but innoxious exerciſe: for *he* who hath his mind replete with ingenuous and fair ideas, will never wake the torpor of his being by a ferocious purſuit of the animal creation.

He will thus indubitably acquire, not only ſtrength and firmneſs in his material frame, but the analogous properties of the mind on intellectual principle. Theſe arguments to the mind, and this exertion of the body, will be much more conducive to health and valour, than the indiſcreet and violent exerciſes, and the wild and deſperate exploits of a ſon of Eaton or Weſtminſter. The courage of a public ſcholar is that of a duelliſt or a ruffian; the courage of *my* ſcholar is that of a hero.

But I propoſe that theſe wholeſome ſeverities; that this education in *ſome* reſpects Lacedæmonian, which begins in us with temporary mortification, but terminates in indeprivable pleaſure; ſhall not merely be taught by advice and urged by authority, but that it ſhall be enforced by the deciſive influence of conſtant and uniform example. After all that I have advanced, I need not add that my aim is not to be effected by an ordinary tutor. *Private* education, as it is in general conducted, is, perhaps, worſe than *public*. You may as well leave you ſon to himſelf, and to the ſeduction of the devil, as pretend to educate him under the auſpices, of a *faſhionable* prieſt. *

What

* Perhaps no man venerates the learned and worthy part of our clergy, more than the author of this pamphlet; of

What principles, and what practice are we to expect from *him* who has had many years for his guardian and companion, an hypocrite, an epicure, and an effeminate coward?

By the tutor's moral and pertinent obſervations on the objects of luxury and ſplendor, which attract the eye and the fancy in a wealthy family, and which are thought unfavourable to the acquiſition of good habits; he may change the uſual tendency of thoſe objects; he may make them his auxiliaries to complete a virtuous and noble education. The truly fortunate youth will learn from his reſpectable guide, that the elegance and magnificence of elevated life are in themſelves neither good nor evil; that if they are profanely and ungratefully abuſed, they upbraid and ſtigmatize and torment their poſſeſſors; but that to a good, active, and fertile imagination, they reflect an almoſt animated dignity and grandeur, when the ſuperior and celeſtial luſtre of virtue throws its rays around them.

I have made it an article in this little Treatiſe on Education, that unlimited power ſhall be given to the tutor over his pupil. If this article is not fufilled, while he is forming his young mind to ſimplicity and virtue,

of whom, he is far from being ſo uncharitable as to think, that there are very few in this kingdom. No good man, however, no friend to virtue will be offended at my ſeverity of language againſt an high prieſt, a hunting prieſt, or an eccleſiaſtical coxcomb.

virtue, the riſing moral fabric may be demoliſhed by the faſhionable prejudices, and deſtructive indulgence of his parents. He who is intimately converſant with polite literature, and who is endowed with a liberal and expanded mind, will make a youth an excellent private man, and an excellent citizen: a ſcholaſtic tutor, a man of mere erudition, will make him a pedant: a vain and diſſipated mother, will make him a profligate and a tyrant.

But as hope and fear muſt operate on the human mind to produce its beſt diſpoſitions, powers, and habitudes, the effects of the tutor's good inſtructions and advice, will be promoted by ſeaſonable and well-proportioned rewards and puniſhments. He will invert the ſpecies and effects of the retribution, by which our young ſcholars are awed or ſtimulated to a progreſs in learning and virtue. Among his higheſt rewards he will count thoſe which immediately ſtrike the ſenſes: his ſevereſt and moſt ſalutary puniſhments will be directly addreſſed to ſentiment. All wiſe legiſlators have aſſigned to conſpicuous merit, ſome external and perſonal marks of honourable diſtinction. With ſuch incentives, they have excited manhood as well as youth, to the atchievement of generous and celebrated deeds. We are ſtrongly attracted and captivated by the ſenſes. *Their* objects produce active and important operations in the fancy of philoſophers, as well as of the vulgar. The ſoul of a Cincinnatus, which was charmed with ſimplicity of life and manners, with dwelling in a cottage, and holding a plough, was not inſenſible

inſenſible to the dignity and magnificence of the dictator's robe. Since then, the outward and viſible ſigns of mental eminence, inflamed the laudable ambition of the grave and virtuous heroes of antiquity; would they not, if they were judiciouſly beſtowed, greatly ſtrengthen the moral and literary efforts of juvenile minds, who are yet fonder of external ornaments than men? But theſe momentous rewards are either totally neglected, or very partially and inſignificantly conferred at our public ſchools. — Yet ſuch is their faſcinating action on human nature, that when they are merely hereditary or contingent, they give a ſplendour and conſequence to the man. Where they have been long *deſerted* by that tranſcendent worth which they were inſtituted to diſtinguiſh, they aſſume the power of *creating* it for a moment. Since the private and public virtues, which characterized and adorned the reign of an Edward, are now almoſt extinct in England, whence do we pay a particular and involuntary reſpect and homage, to a modern knight of the garter, when he is decorated with the inſignia of his order, but from the magical conſpiracy of the eye, and the imagination?

The puniſhments inflicted on the pupil by the tutor whom I am deſcribing, are not adapted to an irrational and untractable animal, but to a reaſoning and feeling mind. They do not give pain to ſenſation, but they wound reflection: — they do not deaden with ſervile fear, inſtead of repreſſing the diſſipation of youth; they do not extinguiſh, inſtead of govern-

ing the fire of his ſoul; but they make a ſevere appeal to his heart; to his affection for the guardian of his welfare; to his delicate and ardent ſenſe of honour. If this tutor frowns on him for a day, or if he prohibits him from joining reſpectable and agreeable company, for any very reprenhenſible neglect or miſdemeanour, he will ſuffer an almoſt inquiſitiorial torment. It is better, however, to confine a refractory boy, or to make him faſt, than to correct him with the infamous puniſhments of our public ſchools, which, in their natural tendency, make a good heart bad, and a bad heart abandoned. If we rule *boys* with the diſcipline of *ſlaves* ſhould we wonder that they are never *men?*

I forgot to mention ſome circumſtances attending the public mode of education, which people, with the uſual inconſiderate, and confident repetition of traditional ſentiments, pronounce a very great advantage; I mean, the opportunities of forming reſpectable and uſeful acquaintance, connections, and friendſhips. On this trite and futile remark, I ſhall beg leave to make the following obſervations. As the great advantage propoſed in this remark, is principally addreſſed to the parents of our young gentlemen, who are to inherit* inferior fortunes; or to the parents

* It may be ſaid, that theſe obſervations on the powerful and uſeful connections that may be formed at a great ſchool, cannot poſſibly be of any material ſervice to the public; as they ſeem principally addreſſed to parents of very

rents of thoſe who muſt be adventurers in life; I imagine the grandees of our realm, if they give it their ſerious reflection, will think it a ſtrong objection to a public ſchool; and that, to *their* ſons, it will be a conſiderable *diſadvantage*. It will give them no pleaſure to find, that they will be ſo ſituated as to be apt to make many humble friends and dependents, at an unſuſpecting and imprudent age. Nay, the idea will ſuggeſt to them much future prejudice to the intereſt and pride of their family.

But I am ſure, if parents of leſs wealth and power, reflected judiciouſly on this imaginary advan-

 tage,

very inferior fortune, or who have but a narrow income; and who, as they cannot afford to educate their ſons by private tuition, think themſelves very fortunate, if they can ſend them, on the foundation, to Eaton or Weſtminſter. To this objection I reply, that theſe obſervations are intended for the ſerious reflection of gentlemen of one, two, or three thouſand pounds a-year, as well as for thoſe who have but very ſmall eſtates or incomes. A nobleman who enjoys ten thouſand a-year, will be apt to think a commoner, who poſſeſſes three thouſand pounds per annum, very much his inferior. Perhaps the preſumption of the one, will not be more abſurd and contemptible than the humility of the other; who will fancy that his family would draw conſiderable honour and advantage from the ſociety and protection of the peer. And ſurely it is indiſputable, that a man of two or three thouſand a-year, may educate his ſon by private tuition; and if he is an œconomiſt and generous, he may give genteel appointment to the tutor,

tage, they would view it with contempt and deteſtation. Young men of ſmall fortunes, or young men without fortune, at our great public ſchools, are induſtrious, are meanly and deſpicably ambitious, to be admitted into the ſocial train of the ſons of noble families. The honour is obtained by an aſſiduous and ſubmiſſive perſeverance. They ſoon ſuffer their accidental and artificial ſuperiors to be their perpetual dictators. They become the idolaters of power, and the ſlaves of inſolence. It would, indeed, be ungenerous, it would be unjuſt, promiſcuouſly to ſtigmatize our Engliſh youth with this paſſive and crouching character. Liberty is, by long hereditary right, our tutelary goddeſs; therefore, with reluctant and ſlow ſteps, will ſhe quit our iſland. Many young gentlemen of Eaton and Weſtminſter, are eager* to make a young Lord know that

* The good effects, however, of this ardour, ſoon wear off. Repeated and thorough drubbings, without the walls of the ſchool, will never make one of our young nobility behave like a man for life. In his mature years, he will always treat an inferior as if he was a being of a different ſpecies. The friends of a young Duke, who, I ſuppoſe, in wealth, is the firſt nobleman of this kingdom, ſeemed determined to rivet in his mind, this blind and deteſtable partiality to rank. They took him from Weſtminſter ſchool, becauſe his inſolence was well and deſervedly chaſtiſed by one of his ſchool-fellows; but I am happy to be informed, that this youth riſes ſuperior to to the miſconduct of his guardians.

that he is their equal by nature. They are as jealous of their privileges, as our anceſtors in the Houſe of Commons were, when they repelled the infringements and the inſults of arbitrary power. However, in all civilized and poliſhed countries, many boys, as well as men, will be dupes to external grandeur; will image to themſelves much conſequence and happineſs from aſſociating with the great. But the worſt, the moſt fatal conſequences enſue, both to the ſpirited, and ſervile youth of humbler expectations, from being the companions of their ſuperiors. They are initiated into extravagance and debauchery; they contract habits which are deſtructive to intereſt, health, and morals. And pray what advantage can your ſon derive from the patronage of the moſt powerful peer, if he has adopted thoſe prejudices which degrade human nature, and enſlave the mind; or if he is abandoned to diſſipation and ſenſuality? A profligate will find himſelf a weak and helpleſs being, though he enjoys the moſt benign ſmiles, and the firſt favours of kings and miniſters: A virtuous man hath a better footing in the world, than if he was protected by all the coronets in Europe.

The peer, however, needs not apprehend any inconvenience from his ſon's permanent regard for any of his ſchool-fellows of inferior rank; nor ſhould the father, of lower ſtation, anticipate any ſolid advantage to his family from ſuch connections. Eſtabliſhments for life, from theſe origins, are as rare as the great prizes in the lottery. It is on the tongue of

every body, *that early intimacies laſt long.* The obſervation is as falſe as it is common; it is almoſt univerſally contradicted by experience. They who, at ſchool, are daily companions, and warm friends, go off to different profeſſions and acquaintance, and think little more of each other. But diſparity of rank is particularly unfavourable to laſting intimacy; and, perhaps, no friendly impreſſion is more fugitive than *noble* remembrance. No good and durable effects are to be expected from ſentiment, however generous, if it is unſupported by principle; nor from a ſociety in pleaſures unauthorized by virtue. You have lived in the greateſt intimacy with a young nobleman for ſeveral years at ſchool; by your differeferent deſtiny, you are ſeparated from each other. You correſpond punctually; perhaps affectionately for a twelve month. He drops the correſpondence from the multiplicity of his new connexions; from the full employment which is given to his mind, by his attention to his intereſt; by the ſplendor and diſſipation of high life; by his vanity; and by his more importunate paſſions: theſe objects ſoon ſteel the heart againſt the puerile impreſſions of affection and friendſhip, and, in two or three years, he could hear that you were *hanged* with indifference.

I propoſed, at firſt, to compare the advantages of a public and private education. I think it will now be found, that the advantages of the former are, abſolutely, and in themſelves, very few; but that, when we oppoſe to them, the far ſuperior and more nume-

numerous good effects of the latter mode of education, they are ſuperſeded and annihilated. It will appear that virtue can hardly be formed at a great ſchool; or, rather, it is deſtroyed there in its infancy; that the young mind is very faintly impelled by emulation (that boaſted intellectual ſpring of our public ſeminaries of learning) where it is habituated to diſſipation and vice; and where it is ſunk and debaſed by fear:—that it generally wiſhes to have its taſk over, but gives it not that ardent application which produces excellence and praiſe. But if your ſon could be made a maſter of all the fine arts, at one of our great public ſchools, ought you not to deſpiſe thoſe elegant attainments, if, while he is accompliſhed in *them*, his morals are in imminent danger?

I am ſorry that my theory is corroborated, is evinced by facts. What figure is made in life by thoſe who have had the advantages of a public education? Its effects are ſo unfortunate (I ſhould have ſaid, they are ſo natural and ſo neceſſary) that when they are at liberty to judge and act for themſelves, they ſeem to abjure books and reflection for the reſt of their lives. In a few years they become illiterate in the eſtimation of thoſe who are really learned. It is diſagreeable; it is painful; it is invidious to dwell on the follies and vices of my countrymen; but I muſt now bring them into view, for *vitam impendere vero* is engraven on my heart. It is well known that our nobility, and that moſt of our gentry,

proſtitute

proſtitute their time to trifles, or to more injurious objects; to diſſipation; to faſhion; to vice. In the clergy, indeed, we ſhould expect to ſee a fraternity eminent for liberal and profound learning, and for an exemplary gravity of manners. But we do not find that a prieſt is commonly more devoted than a layman, in a genteel ſtation, to intellectual purſuits, or to the practice of Chriſtian morality. He has, indeed, a more collected mind than the latter; but it is the collected mind of policy, not of virtue. But when he is with his ſympathiſing brethren, in whom he can confide, and when he is under the influence of *convivial inſpiration*, his nature and his habitual ideas,—the language of the man comes forth. He then diſplays his eloquence on the pleaſures of the chace; on his great ſucceſs in making votes for a young nobleman at a late election, from whoſe intereſt he ſoon expects a prebendal ſtall; and he completes the climax of his triumph, by informing the company, that he has engaged a curate for thirty pounds a year.

The tutor of a young genntleman muſt have a diſpoſition and character diametrically oppoſite to thoſe of the wretch whom I have now deſcribed. He muſt have a ſuſceptible and feeling heart; for very reſpectable men who act well, but coldly, on the principles of moral rectitude, want half of what is valuable in the human compoſition. We perform nothing truly ſplendid; nothing truly great, unleſs we are animated and ardent in our purſuit of virtue;

unleſs we are borne along to diſintereſted and noble conduct, by the propitious gale of the generous paſſions. He muſt be diſpoſed and accuſtomed to conciliate human nature by love, rather than to ſubdue it by fear. As he muſt have a fine imagination and acquaintance with the world, his manners will be eaſy and graceful; they will be truly, they will be ſocially and morally polite. As he muſt be a liberal and complete ſcholar, his learning will be unſhackled by pedantry; he will only value words, in whatever language, as the vehicles of important truth.

He muſt be ſatisfied of the divine origin of Chriſtianity; and he muſt diligently practiſe its precepts, as it was left us by Chriſt; unadulterated by the ſelfiſhneſs and fraud and ambition of prieſts. He muſt be able and ready to ſupport and demonſtrate his religion by reaſon, at whoſe impartial tribunal he muſt teach his pupil to try, and to approve or reject every important propoſition that may be offered to his conſideration. He muſt likewiſe teach and convince him, that the ſimple, yet ſublime religion, which conducts us to heaven, moſt effectually procures (in the general order of events) our eaſe and well-being upon earth:—that all the works and laws of God are conſiſtent and harmonious; and that their effects for ever flow in an unbroken and beautiful tenor. Therefore, the energies and pleaſures of mind, which are to conſtitute our felicity in the *next* world, muſt be analogous and congenial with the thoughts

thoughts and employments which make us happy in *this*.

Conſonant with his exalted ſyſtem will be his conduct on every critical occaſion; conſcious of the ſufficiency of virtue to protect her votaries, and to ſecure to them their beſt enjoyments; he will aſſert his ſocial, his civil, and his religious independence, when any of them be infringed, with a comparative and juſt contempt of whatever reſentment he may incur from faſhion, from wealth, or from power.

But where (may it be objected) is ſuch a tutor to be found? The imaginary beauty of his character precludes my favourite mode of education. If the ſearch is judicious, diligent, and accurate, it will not prove romantic and ineffectual. I am far from thinking that we live in the republic of Plato; but I know that there are good and *great men left in England.* A nobleman will find a proper guide for the youthful years of his ſon, if he proſecutes his object with the anxiety which a ſouthern adventurer would feel to bring home, from Otaheite, an uſeleſs plant, or as uſeleſs a human being; or if, in his endeavours, to have the mind of his heir adorned with knowledge and with virtue, he is actuated with the zeal with which our people, of rank and fortune, contributed to make a Veſtris* one of the moſt intereſting perſons in the moſt enlightened capital in the world.

When Alexander the Great was born, Philip of Macedon wrote a letter to Ariſtotle, inviting him to his

* Picq has renewed our faſhionable rage for agility and dexterity of feet.

his court, and requeſting him to educate his ſon. "I am not ſo glad, adds the monarch, (in that ſin-"gular letter from a king) that Olympias has given "me a ſon, as that he has come into the world while "*you* adorn it."

Let the potentates of a ſtate take a ſalutary hint from this memorable example. Let it teach them to give their high eſteem and their effectual protection to learning, to genius, and to virtue; and the union of theſe properties, in one man, will not long be a phœnomenon. Let them emulate the illuſtrious Macedonian; and they ſhall not, in vain, enquire for a Stagyrite.*

The improper private education of a youth of rank and fortune, is not ſo much the conſequence of

 a want

* The great veneration, and the ſolemn and public honours which were paid to the memory of Ariſtotle, by his countrymen, in the fourteenth century (which we are apt, inconſiderately, and peremptorily, to pronounce a barbarous age, comparatively with our own) are certainly a ſevere ſatire on that neglect of talents, of literature, and philoſophy, which is notorious in the preſent times. Sir John Mandeville, in travelling through Macedonia, gives us the following fact: "In this country was Ariſtotle "born, in a city that men call Strageiris, a little from the "city of Tragie or Trakys; and at Strageris is Ariſtotle "buried; and there is an altar at his tomb, where they "make a great feaſt every year, as though he was a ſaint. "Upon the altar, the lords or rulers hold their great "councils and aſſemblies; for they hope, that through "the inſpiration of God, and of him, they ſhall have the "better counſel." MANDEVILLE's Voyages, Chap. II.

a want of learned and good and liberal men in this country, as of the abſurd manner in which a tutor is ſought. My Lord ſhews leſs foreſight and care, in engaging this moſt important perſon, than in hiring a valet de chambre. He writes to a fellow, or to the head of a college, deſiring him to chooſe the man; and the buſineſs is done. It is ſoon completed, though it is completed by a ſluggard:—one drone recommends another.

LONDON,
November 14, 1781.

PART

PART THE SECOND.

SINCE I wrote this Treatiſe, I have read a book entitled, *Liberal Education*, written by Mr. Knox, maſter of Tunbridge ſchool. After an impartial and attentive peruſal of that book, I have found no reaſon to alter any of my ſentiments, on the two comparative objects of my enquiry. Mr. Knox, I doubt not, is a moſt reſpectable member of ſociety; but it is impoſſible that the ſtrain of his writings ſhould attract my particular regard; it is impoſſible that I ſhould think them worthy of a regular and elaborate refutation; as he is weakly attached to mere precedent and cuſtom; as he ſeems to be only a good ſchoolmaſter; as he is a great adept in the routine and detail of his profeſſion; but never animates his pages with the free and expanded ſpirit of philoſophy; never dignifies them with a ſurvey of the nature and generous progreſs of the human mind. His love, however, of private and public virtue, and his zeal for Engliſh liberty, demand our higheſt eſteem.

Mr. Knox, and his admirers, muſt pardon me for thus openly giving my opinion of him as an author. I am ſure it is unmixed with acrimony or envy. I have long, to my beſt judgment, been

faithful (and much, I am ſenſible, to my external diſ-advantage) to literary juſtice ; and I will be ſo to the end. When important truth is in queſtion, undeſerved and idle compliment is criminal to the world. I ſhall now, without any unneceſſary reſerve, and without the leaſt inclination to cavil, conciſely offer my thoughts on ſome paſſages of his Treatiſe on Education.

He tells us in his Introduction, that " when Mil-" ton, Locke, and Rouſſeau have written on education, " they have fallen into the common error of thoſe " who attend to ſpeculation more than to practice. In " the warmth of the *innovating* and *reforming ſpirit*, " they cenſure modes of treatment in themſelves right ; " they recommend methods which really cannot be " reduced to practice, and which, if they could, would " be uſeleſs or pernicious. It is, indeed, eaſy to cen-" ſure preſent eſtabliſhments, and to project new ones. " The world is commonly tired of that to which it " has been long accuſtomed, and fondly attached to " novelty. It is then no wonder that viſionary writers " on education are greatly admired, though their di-" rections can ſeldom be purſued.

" Innovation is, indeed, found to be ſo agreeable to " the human mind, and is received by the unexperi-" enced and injudicious, with ſuch avidity, that it be-" comes expedient to ſtand up in defence of thoſe " eſtabliſhed practices, which, beſides that they were " originally reaſonable, have been countenanced and

" ſupported by the uniform deciſions of long experi-
" ence."

This paſſage appears to me to be the reſult of a very erroneous theory of mankind, and rather inconſiſtent with the profeſſions of one " who had learned " the folly of preſumptuous confidence;" — and who was " ready to acknowledge his miſtakes upon " conviction." — The names of Milton, Locke, and Rouſſeau, ought always to be mentioned, even by diſtinguiſhed genius, with reſpect and veneration; not from a ſervile regard to the blind tyrant, *preſcription*; but from the real and indeprivable greatneſs of thoſe immortal authors. Mr. Knox, in his book on Education, often declaims againſt *innovators*, and againſt *the innovating and reforming ſpirit*; but he merely declaims againſt them; inſtead of fair and deciſive argument, he only throws out trite and invidious terms, which are evidently meant to convey reproach and contempt. I believe it would require all his penetration and ingenuity to ſhew, that any methods of education propoſed by Milton, Locke, and Rouſſeau, could not abſolutely be reduced to practice; — and more penetration and ingenuity, than he poſſeſſes, to prove, that if they *could* be reduced to practice, they would be uſeleſs or pernicious. However fond Mr. Knox may think the world of innovation, I think it ſo hoſtile to almoſt every ſalutary innovation, that I am ſure I ſhall be thought romantic, for declaring my conviction, that Rouſſeau's Emile is a moſt admirable ſyſtem of education; a ſyſtem not only

only animated and adorned with the fineſt imagery and eloquence, but clearly founded on nature and on reaſon ; — a ſyſtem, which, if reduced to practice, would render its pupil independent, virtuous, and happy. — To aſſert that Rouſſeau's method of education cannot abſolutely be reduced to practice, is precipitate and falſe. It is, indeed, much to be regretted that it cannot be reduced to *general* practice.

Looſely and indefinitely to inſiſt, that innovation is agreeable to mankind, proceeds from a very ſuperficial and fallacious view of human nature ; with regard to many objects of the utmoſt importance, the contrary aſſertion would be true. The ſubjects of a country, which hath not yet emerged from a ſtate of barbariſm, reſent every innovation on their long-eſtabliſhed and hereditary cuſtoms, with almoſt as much rage, as they would repel an attack on their exiſtence. — While men are in that ſtate, they cling to habit with a moſt jealous fondneſs and ſuperſtition ; they feel it a part of themſelves ; — it exerciſes all its force and dominion on the indolent and unreflecting mind. The great Czar of Muſcovy found it a more arduous and dangerous enterprize, to change the external appearance of his barbarians than to ſubject them to more important and ſalutary laws. They thought their beards ſhould be as ſacred from the touch of any fingers but their own, as a modern gentleman thinks his noſe. Their vindictive ſpirit againſt the *perſonal* reformation, which their maſter boldly and inflexibly introduced, threatened even a revolution ;

and

and indignant ſlaves, in uncouth lampoons, inveighed againſt the tyranny of the deſpot of all the Ruſſias.

The human mind, whether we conſider its operations in the individual, or collectively in ſocieties, is a capricious and inconſiſtent being. When a civilized nation hath conſecrated that inſatiable love of variety, which is a neceſſary conſequence, or to ſpeak more properly, a concomitant, or a part of extreme luxury and falſe refinement, it will probably every year change its amuſements and ſuperficial appendages, its dreſs and its public entertainments. But even a a nation, in this fluctuating and volatile ſtate, will very ſlowly, reluctantly, and ſullenly admit the moſt rational and beneficial improvements in *ſome* of its eſtabliſhments. They will at *leaſt* treat a generous and enlightened mind, who diſintereſtedly and laudably ſhews them their error in matters of religion, government, or education, with the reſentment and contempt which they think due to a *preſumptuous* innovator. Even Mr. Knox's own antipathy againſt all literary innovation tends to evince the futility of his doctrine.

Human inſtitutions are in general ſo ſtrongly marked with ſelfiſhneſs, with prejudice, and with error; and ſeveral inſtitutions, which may have been well adapted to the age in which they were fixed, are ſo blindly ſuffered to continue in force in later times; in times which are ſo incongruous with their complexion and effects; from the fondneſs of mankind (not certainly of novelty in the objects to which I refer, but of old eſtabliſhment) — that one might pronounce, by anticipation,

anticipation, of any material public innovation, that ſhould be propoſed by an honeſt citizen, who had thought from himſelf, and from a large fund of reaſon and of knowledge; — one might ſafely pronounce that an innovation from *him*, if it was thrown into action by the ſanction of the ſtate, would far more probably be of ſervice than of detriment to his country. Should he even compoſe a ſyſtem of education and morality, too fair and beautiful for modern and corrupted times; — a ſyſtem unhappily calculated only to ſpread and circulate in theory; — only to be admired by men of expanded ſentiment and thought; — a ſyſtem fitter for the virtuous republic of Plato than for the loſt and totally degenerate ſons of Romulus; — ſhould he throw out ſuch an object of wonder to the ſage, of cavil and envy to inferior ſpirits, ſurely, inſtead of being neglected and deſpiſed, he ſhould be honoured and rewarded by a flouriſhing and poliſhed community; for his angelic dreams (if you will not give his book a more ſubſtantial title) for his glorious enthuſiaſm for virtue. Therefore I always thought that Rouſſeau well deſerved the eulogy which he gave to himſelf, in his admirable letter to the hypocritical and intolerant archbiſhop of Paris. Laconic ſelf-praiſe, when it is extorted from an ardent and great mind, while it is the victim of ſtupidity, inſolence, and tyranny, is ſo far from being no commendation, that it ſeems to me, to be the voice of the Deity. — Statues, ſays that great man to his obdurate excommunicator, would, in a well-regulated common-

wealth

wealth have been erected to the author of Emilius.

Mr. Knox tells us, that " it is eaſy to cenſure preſent eſtabliſhments, and to project new ones." — As Milton, Locke, and Rouſſeau are particularly mentioned in the paſſage from which I have taken this quotation, he will allow me to be convinced that he had theſe writers in his eye, when he made this obſervation; and to talk ſo lightly of ſuch men is as little conſiſtent with that modeſty, which he would perſuade us he ſo often feels, as ſuch modeſty is compatible with often *adviſing* the world in direct terms. If Mr. Knox thinks that it is really eaſy to *cenſure* preſent eſtabliſhments, and to project new ones, as both theſe taſks have been atchieved by Milton; by Locke; but eſpecially by Rouſſeau; he muſt poſſeſs a degree of vanity, for which the epithet *viſionary* may be affixed to him with infinitely more propriety than he applies it to thoſe illuſtrious men.

I ſhall take leave of Mr. Knox's implicit homage to old forms and precedents, with the words in which the honeſt Iriſh Gratton celebrates the meeting at Dungannon. They ſhould reconcile Mr. Knox to innovation, as an Engliſhman, a Chriſtian, and a clergyman. If Mr. Gratton's climax is ſomewhat hyperbolical, and lofty, its height ſhould be pardoned, from our reſpect to the exalted ſoul from which it roſe. — " I conſider, (ſays that generous patriot) " the " meeting of Dungannon as an *original* tranſaction ;" " as ſuch only it was matter of ſurprize. What

" more extraordinary tranſaction, than the attainment " of Magna Charta? It was not attained in parliament, " but by the *barons armed, and in the field.* A great " original tranſaction is not founded in precedent. It " contains in itſelf both reaſon and precedent. The re- " volution had no precedent; the Chriſtian religion had " no precedent. — The apoſtles had no precedent."

Mr. Knox's third ſection is expreſſly on *my* ſubject, viz. on the queſtion, whether a public or a private education is to be preferred? — I think my little treatiſe is already ſufficiently guarded againſt any injury from that ſection. — Quintilian prefers public education. As I hope I may, without preſumption declare, that I am no dupe to precedent, I ſhall only obſerve with regard to this authority, that Quintilian, though he is a very reſpectable author, and an *old Latin author*, was a man, and therefore fallible. " It is ex- " tremely poſſible for a tutor to keep a boy (ſee " page 34 of Mr. Knox.) in a great family, out of " the company of ſervants. — But ſuppoſing him to " be reſtrained from ſuch communication (ſays Mr. " Knox, page 34) the examples he will ſee in the " world, and the temptations he will meet with in an " intercourſe with various company, at an early " age, will affect his heart, and cauſe it to beat with " impatience for his emancipation from that reſtraint " which muſt be taken off at the approach of man- " hood."

A tutor, who knows his duty, and pays proper attention to it, will not ſuffer his pupil to keep com-

pany

pany in that promiſcuous and dangerous way which is repreſented in the period I have now quoted. Nor will ſuch a tutor as I have deſcribed, make him feel any mortifying length of reſtraint and confinement, unleſs he deſerves them as a puniſhment. He will aſſociate with him himſelf, as his cheerful and amiable friend: he will often bring him into virtuous and accompliſhed company, who will at once inform and entertain him; and he will procure for him (at proper times) ſelect companions of his own age, who will be infinitely ſafer, indeed, more agreeable ſociety for him than the mixed rabble of a ſchool.

I have ſtrongly inculcated vigorous exerciſes to the tutor and pupil. It will certainly be practicable to both, either when *they* only are together, or when they are of a party, though Mr. Knox thinks it impracticable, but at a public ſchool. *My* tutor is not a gloomy, lazy, dozing prieſt, but a lively, active, thinking man.

But Mr. Knox *will* have the ideas of ſolitude and ſeverity connected with that of a private education. The tutor too, muſt undiſtinguiſhingly and ſhamefully let the boy mix with a variety of company; in which variety he muſt often, it ſeems, converſe with perſons of profligate manners; hence he muſt regret the reſtraints with which *his* conduct is limited, and long for licentious freedom. After he is ſent to the univerſity, he is to feel himſelf aukward, becauſe he is not debauched; and he is to rid himſelf of virtue and moral decorum as faſt as he can, that

he may be a companion for gentlemen; and that he may atone to himſelf for the time he hath paſt under the pains of domeſtic tyranny.

This is really a moſt inaccurate and vague manner of oppoſing any theory. I flatter myſelf, I have proved, that private education may be made as eaſy and agreeable as the cultivation of human nature will admit; I have likewiſe repeatedly urged, that the tutor ſhould be recommending, with every ſeaſonable opporty, the true, the benevolent, the ſocial virtues, by affectionate precept, and by the more deciſive influence of example. If theſe objects, according to *my* plan can be obtained, why will the young gentleman, when he goes to the univerſity, that he may be an eaſy and agreeable companion to his fellow-ſtudent, and from an eager impulſe of his own mind, exchange a life of temperance and virtue for irregularity and riot? — Unleſs Mr. Knox, by ſome new mode of reaſoning, can prove, that virtuous principles and habits are apt to bring embarraſſment on our converſation and manners; — That they are extremely diſagreeable even to our well-regulated nature; — and that the longer we retain thoſe principles and manners, the more impatient we are to throw off their mild and beneficent dominion.

" I would baniſh all Nomenclators, Paſſing Indexes, " ſynopſes, the Clavis Homerica, and the Clavis Virgili- " ana. The Dictionary, the Grammar, the Living In- " ſtructor, conſtantly near, are the only *allowable* " auxiliaries

" auxiliaries. The other contrivances generally ſerve " either to confuſe the ſtudent, or to increaſe, by en- " couraging, his idleneſs. The revivers of learning, " who had none of theſe aſſiſtances, have never been " excelled in the knowledge of the antient languages." Mr. Knox, pages 55, 56.

I feel a diſintereſted and ingenuous reſentment againſt thoſe, who endeavour to make the avenues of learning more ſteep and rugged than they muſt neceſſarily be, after all our care and induſtry to make their aſcent eaſy. I am ſorry to remark, that in this paſſage from Mr. Knox, the pedagogue is prominent where the philoſopher ſhould have prevailed. The human mind, on its firſt exertions, always feels a great averſion from cloſe application; eſpecially in the tenderneſs and vivacity of its early youth. He, therefore, who invents or purſues any method, by which liberal knowledge is communicated to young ſcholars, with the moſt poſſible eaſe, is a friend of conſiderable conſequence to the community. Mr. Knox, in one part of his book on Education, gives us Buſby's authority for debarring youth from the uſe of tranſlation, claviſes, and commentators. But what benevolent man would wiſh to imitate; what benevolent man ought to cite, as exemplary, the rigour of a ſanguinary tyrant! Theſe abſurd and barbarous reſtrictions are ſome of the cauſes why moſt of our modern gentlemen, who were educated in Mr. Knox's old and venerable way, never read ten books in their lives, (ſo diſguſted are they with its aſperities)

aſperities) of true and durable merit, after they have left ſchool or the univerſity. If I ſhould admit that the difficulty of acquiring knowledge, contributes to fix knowledge in the mind, a boy will find ſufficient difficulty for that excellent purpoſe, in making himſelf maſter of the ſenſe of an author, who writes in a foreign and dead language; whatever pains may have been taken by others to introduce him to an acquaintance with that author. The more arduous the taſk that is impoſed on the ſtudent, the more probably he will be confuſed; agreeably to all that is palpable in the theory of human nature. That a judicious and perſpicuous commentator, that a Clavis Homerica, or Virgiliana, in which the words are faithfully explained, and arranged in a proper order, ſhould confuſe him, is a myſtery which I moſt readily acknowledge I have not ingenuity enough to ſolve. Mr. Knox's unwarrantable auxiliaries, "are apt (he "ſays) to increaſe, by encouraging the idleneſs of "the ſtudent," page 56.—To this aſſertion I reply, that the young ſcholar, if he even obtains theſe auxiliaries, will find ſufficient employment in acquiring the real objects of knowledge; in exerting his mind on language and ideas; on hiſtory, reaſon, and imagery. I farther obſerve, that, in proportion, as the taſks impoſed on a boy are unintereſting or painful, he will be anxious to ſeize and avail himſelf of opportunities to avoid them; or, in other words, to be idle. The God of Nature hath wiſely interpoſed difficulties between us, and every laudable,

every

every noble atchievement; then why ſhould preſumptuous man, impertinently, inſolently, and profanely obtrude *his* artificial difficulties in the path of virtue and of fame? — As ſoon as we know and feel, that excellence in literature and ſcience, are to give us perſonal conſequence; are to reward us with honour and with laurels; our conflicts with neceſſary difficulties make our intellectual progreſs more animated, and eager, becauſe a *certain* degree of reſtraint naturally invigorates a phyſical as well as mental flame; and becauſe we are ambitious to be entitled to the meed of ſtrenuous, ardent, and unconquerable ſouls. The remembrance too, that we have beſtowed intenſe application on objects of dignity, brings a moſt ſenſible pleaſure, brings a manly triumph to the human mind; becauſe the conſciouſneſs of ſuch application is the conſciouſneſs of virtue. But I muſt beg leave to deny that any difficulties in our ſtudies, tend to impreſs thoſe ſtudies on the mind. The difficulties (ſuch is the imperfection of our rational ſubſtance) muſt precede our rational improvement: but, of themſelves, they are no part of the ideas which we are to receive; they have nothing homogèneous, they have no connection with the truths which we are to learn; and as no truth can begin to make its impreſſion before it be known, it is impoſſible, in nature, that any previous difficulties or labour can tend to rivet in the memory, the language, or the facts, and beauties of an ancient author. I ſuppoſe it will not be denied, that young Newton made himſelf maſter of Euclid's

Euclid's Elements with infinitely more eaſe than a mathematician of common abilities; and I ſuppoſe it will as little be denied that the geometrical forms of that author (I here uſe the word *forms* in the ſenſe of Plato) reſided in their perfection, in the mind of our ſtupendous philoſopher, to the extremity of a long life. The Supreme Being is omniſcient, but his omniſcience is intuitive and momentaneous in the act of knowing; eternal in duration. Thou wilt pardon me, O Father of Spirits, for the moſt diſtant compariſon of the operations of thy awful mind with thoſe of the mind of man: Thou wilt pardon me, for thy oracles have told me that thou didſt create man in thine own image!

If nature hath been ſo propitious to a youth, as to form in him an elegant and claſſical mind; a mind congenial with the immortal authors of Greece and Rome; their intereſting narratives, their oratory, their poetry, will be interwoven with that mind, in its very act of apprehending and receiving them. And the dark and myſterious veils, drawn by the hand of a pedagogue, between him and them, will but retard his acquaintance with them, and dim their luſtre. If nature hath been a ſtepmother to him in his intellectual endowment; if ſhe hath only given him a jejune and frigid ſoul, he will gain no uſeful knowledge; he will gain no bright reputation by being *tortured* into learned memory. The plain and ruſtic mind will make but a groteſque and motley figure in the trappings of literature; and the block-

head will be but more conſpicuous, by being ſeated in the pedantic chair. Peace, then, and elyſium be to the manes of thoſe who have written Lexicons and Dictionaries! Peace and elyſium be to the manes of John Clarke of Hull, of the La Rues, the Patricks, and the Gordons; of all thoſe who have facilitated our acceſs to the temple of Minerva!

It muſt be owned, that if all poſſible aids were uſed to accelerate the progreſs of young ſcholars, the ſchool-maſter would loſe much of that credit which is given him, for wiſdom and importance, by his ſcholars and the world; while he purſues the old, ſlow, Gothic modes of education. By the uſe of thoſe aids, his pupils would likewiſe be leſs; as the youth under his care would far ſooner acquire a competent ſtore of polite learning, than they attain by the plan which Mr. Knox recommends. But I am perſuaded, that he is of too generous a diſpoſition, and too ſincere a friend to ſociety, to have been actuated by theſe ſelfiſh conſiderations, when he wrote his Treatiſe on Education.

"The revivers of learning, who had none of "theſe aſſiſtances, have never been excelled in the "knowledge of the ancient languages." — Liberal Education, page 56.

"It appears, from the obſervation of real facts, "that there is no reaſon to ſuppoſe the long eſta-"bliſhed method of public ſchools, *capable* to pro-"duce, as they have produced, the moſt accompliſh-"ed characters. Indeed, when I ſee many among

" the great, and among others, who have been edu-
" cated according to the ſchemes of innovators, ex-
" hibiting an ignorance of ancient learning, and
" ſcarcely retaining even the ſuperficial qualifications
" which they acquired under *innovating inſtructors:*
" I am inclined to attribute much of the levity of
" the preſent age, to a preference which has been
" given, by thoſe whoſe example is ſeducing, to an
" education totally unclaſſical." Ibid. page 71.

To attempt to prove the utility and ſucceſs of a public education, by the literary efforts and atchievements of a few great minds, ſhews a ſtrange inattention to what paſſes in the world. A love of learning, true genius, and true ambition, will ſurmount every impediment to excellence and to glory. Of this truth I might give a thouſand proofs. The revivers of learning, whom Mr. Knox mentions, corroborate my aſſertion. Their light had to make its way through a Bœotian atmoſphere; through the barbariſm and prejudices of a monkiſh age. Their formidable province was, at once, to teach and to inſpire; and while they were the great luminaries, they were obliged to be the pioneers of literature. *The genius* (as the late illuſtrious and unfortunate Dr. Brown aſſerts) *is ſelf-taught.* Did not all the lightning of the muſe dart from the breaſt of Butler, of Otway, and of Dryden, while they were environed with all thoſe dreadful circumſtances that are hoſtile to knowledge, and that ſink the ſpirit—while famine ſtared them in the face; and while a ruthleſs tyrant, who

was

was entertained with their numbers, jeſted on their miſeries? Was Shakeſpeare indebted for his thorough knowledge of human nature, for his original and creative fancy, to Eaton and Weſtminſter? No, he was indebted for thoſe excellent endowments only to God, and to himſelf. Mr. Pope's education was private; ſo excellent, ſo elegant, ſo adorned a mind, never owed leſs to inſtruction. His intimate acquaintance with the human heart; his polite literature, his extenſive moral knowledge, his beautiful and energic numbers, were all the effects of his own exertion; and whoever reads the works of Mr Pope, muſt be convinced that he had all that ſpirit of independence, of emulation and ambition, which, it hath been ſo often boaſted, are the noble properties that are peculiarly acquired by a public education.—If a great and moſt accompliſhed poet was formed under the domeſtic auſpices, what character might not thoſe auſpices produce?

After our Engliſh theatres had long echoed a whining and a ranting ſtrain of elocution, Mr. Garrick aroſe, and new-modled his profeſſion by the force of his own genius; he brought reaſon, natural ſentiment, paſſion, and taſte, upon the ſtage.

I hope it is now evident, that it is extremely abſurd to draw general inferences, in favour of *any* ſcheme of Education, from the originality, ardour, and inflexible perſeverance of a few great minds. I will here aſk Mr. Knox, if, ſince the revival of letters, to the preſent time, the number of thoſe who were

educated at public ſchools, and who were, afterwards, a diſgrace to all moral and literary ſeminaries, is not infinite, when oppoſed to that number, who, after they had received the ſame education, became eminent for learning and virtue?

" I have obſerved (ſays Mr. Knox, page 253) " that " private tuition ſeems lately to have prevailed in this " country more than ever." I am afraid this opinion is not true; but admitting the fact, thouſands are yet educated at public ſchools, for one fifty who are educated by private tuition. If, then, the method of education principally determines the character and accompliſhments of the man, our public ſchools muſt be reſponſible for the general manners and acquirements of our preſent nobility and gentry.

Nothing can be more futile, I might venture to add, more childiſh, (ſee a note at pages 255, 256) than his introducing of Mr. Locke, who was educated at Weſtminſter, to prove the ineſtimable advantages of a public ſchool. Nothing can be more childiſh than this introduction, except his aſſerting, in the ſame note, that " the exerciſe of Mr. Locke's " mind, while a boy, in Latin verſification, even if " he had no poetical ideas, tended to increaſe that " acumen for which he afterwards became illuſ- " trious."—The exerciſe of his mind in Latin verſification, no more tended to prepare him for writing his admirable eſſay on the Human Underſtanding, it had no more connection with that, or any other of his works, than if he had more uſefully given thoſe hours

hours to playing at nine-pins, which he unfortunately devoted to the fabrication of Latin verſes.

Mr. Knox ſays, in that note (page 256) "that "the roſtrums of educating quackery often ſupercede "Greek and Latin." They, indeed, who pretend to write on education, and who make thoſe great authors that wrote in the two ſtrongeſt, and moſt beautiful languages that we know, objects of little moment, are too deſpicable to deſerve the notice of any liberal ſcholar. The contemptuous and ſupercilious expreſſions, however, of *educating quackery*, to which, I imagine, he aſſigned a very extenſive application, are moſt deſcriptively adapted to the mode of Education, for which *he* ſo ſtrenuouſly contends. — He, who impartially and carefully watches the operations and ſuggeſtions of nature, and gives plain and eaſy preſcriptions, ſeems to me to be the truly learned and regular phyſician of the mind. And him who orders a harſh regimen; who adminiſters violent and tormenting medicines; who preſumes to effect his purpoſe by ſhocks, and by pain, I ſhall not ſcruple to denominate *an educating quack.*

I ſhall now cloſe this part of my obſervations almoſt in the words (though with a very different opinion) with which Mr. Knox ſupplies me, and which I have already quoted.

It appears from the obſervation of real facts, that there is no reaſon to ſuppoſe that PRIVATE EDUCATION *cannot produce, as it has produced, the moſt accompliſhed characters.* Indeed, when I ſee *many among the*

the great and among others, WHO HAVE HAD A PUBLIC EDUCATION, *exhibiting an ignorance of ancient learning, and ſcarcely retaining even the ſuperficial qualifications which they acquired* UNDER VERY CELEBRATED SCHOOLMASTERS; *I am inclined to attribute much of the levity of the preſent age, to a preference which has been given by thoſe, whoſe example is ſeducing,* TO A MOST PEDANTIC, ABSURD, AND TYRANNICAL EDUCATION.

Mr. Knox is a zealous advocate for Latin compoſition, in proſe and verſe. For my part, I heartily wiſh that it was totally abrogated; provided it was ſubſtituted by a diligent attention to the cultivation of the Engliſh language; a language of conſiderable elegance, but of very great ſtrength; a language, in which the talents of an Engliſhman will certainly always be moſt expanſively and forcibly diſplayed. He could not have cited the authority of the revivers of learning, to enforce this object, if he had not been unaccountably inattentive to the different literary complexions, and characters of their age and our own. Their ſchemes for intellectual improvement, *when they* formed them, could not be exempt from pedantry, unleſs we ſuppoſe that they were more than men: beſides, ſo rude was the ſtate of modern languages when *they* wrote, and ſo far were intellectual purſuits from being popular, that they were under a neceſſity of addreſſing their information to Europe, in the language of old Rome. But modern languages, are, in theſe times, highly cultivated and poliſhed; the

the natives of one enlightened country of Europe underſtand the mother tongue of another; the communication of our ideas is diffuſed and unbounded.

To be well acquainted with the Greek and Roman languages; by being converſant with their beſt authors, will anſwer all the valuable purpoſes of erudition, and conſquently, among the reſt, will have all the good effects that can be obtained from dead languages, towards our improvement in the Engliſh tongue. It will give us the etymology, and therefore, the pure and preciſe ſignification of many Engliſh words; though ſeveral words, tranſplanted from the Greek and Latin languages into the Engliſh tongue, take a meaning very different from, nay, ſometimes contrary to their acceptation in their primitive ſtate. This appears to me to be the principal advantage that an Engliſhman can derive from his knowledge of the learned languages, towards attaining an accuracy and elegance in his own tongue; though Mr. Knox attributes other important advantages to the ſtudy of the ancient authors, and to the habitude of writing Latin. The ſources, however, of theſe advantages, ſeem totally undefinable, and of magical influence.

He inſiſts, that by ſtudying the graces of the Auguſtan writers, we ſhall improve and adorn our Engliſh ſtyle. The aſſertion is juſt, to a certain degree: for true beauty, and true taſte of every kind, are analogous. But ſurely, to ſtudy the moſt celebrated Engliſh authors, is the direct way to

acquire perfection as an Engliſh writer; Mr. Knox's is, at beſt, a round about road. This opinion will appear ſtronger, if we conſider that the idiom of the Latin; the uſe and force of its particles, the proper application of which is a delicate, and ſignificant art in every language; if we conſider that the ſtructure and inflexions of its words and their combination, or arangement in its periods, are very different from the reſpective conſtituents of Engliſh eloquence.

"The practice of the *Romans*, and of our ſchools "and univerſities, of exacting Latin themes, and "declamations on ſubjects of morality and hiſtory, "is then replete with uſeful conſequences; and I "hope it will be more generally admitted into places "of truly liberal education." Mr. Knox, page 86.

The practice to which Mr. Knox here alludes, that prevailed among the Romans, is indeed replete with an eminent and moſt uſeful example, which we have always ſhamefully neglected to follow; their diligent and accurate cultivation of their own language. So ſenſible were they of the innumerable advantages reſulting from a facility and elegance in their native tongue, that their exerciſes in ſpeaking and writing it with all poſſible correctneſs, were frequent and indefatigable; their accuracy in aſcertaining its moſt exact and beautiful propriety, was purſued to an incredible minuteneſs: * they did not, like

* Pompey was preparing an inſcription this ſummer (a. urb. 701) for the front of the new temple, which he had lately

like the injudicious moderns, proſtitute much of their time to acquire a uſeleſs and oſtentatious knowledge of a variety of languages; they did not ſacrifice important things to trivial words; the eſſence and the ſpirit to the inſtruments of thought. An acquaintance with the Greek was, indeed, a part of the education of old Rome; that moſt copious, moſt vigorous, and moſt beautiful of languages, was ſtudied by the ingenuous Roman youth of both ſexes. But, excepting a few very learned men, the Romans did not unneceſſarily write in Greek. To cultivate their own tongue with the utmoſt aſſiduity and care, was almoſt

lately built to Venus the conquereſs, containing, as uſual, the recital of all his titles: but in drawing it up, a queſtion happened to be ſtarted about the manner of expreſſing his *third* conſulſhip, whether it ſhould be by *conſul tertium*, or *tertio*. This was referred to the principal critics of Rome, who could not, it ſeems, agree about it; ſome of them contending for the one, ſome for the other, ſo that Pompey left it to Cicero to decide the matter, and to inſcribe what he thought beſt. But Cicero being unwilling to give judgement on either ſide, when there were great authorities on both, and Varro among them, adviſed Pompey to abbreviate the word in queſtion, and order TERT. only to be inſcribed, which fully declared the thing, without determining the diſpute. From this fact we may obſerve, how nicely exact they were in this age in preſerving a propriety of language. — Middleton's Life of Cicero. vol. I. page 550. Quarto edition.

a daily employment of the moſt learned men of that illuſtrious republic: it was a ruling object of their lives. Hence the ſimplicity, the eaſe, the dignity of their hiſtorians: hence, the copious, the harmonious, ſplendid, and captivating periods of their orators; and hence, the chaſte, the flowing, the irreſiſtible, the tranſporting ſtrains of their poets. Hence, in ſhort, their minds, their ſouls came forth with an ethereal freedom; in all the majeſty of reaſon; in all the exuberance of ideas.

I am happy, here, to have an opportunity of paying my humble tribute of eulogy to the fair ſex; an eulogy antigallican, becauſe ſincere. Elaborately to evince the power of women, would be ſuperfluous and ridiculous — If my fair countrywomen of diſtinction would adopt from old Rome, or even from modern France, a literary pride, inſtead of taking a poor and momentary conſequence from literary vanity; — if they would effectually patronize true genius inſtead of courting homage from its empty, but preſumptuous, and arrogant phantoms; they might work a metamorphoſis almoſt miraculous; they might transform fops into men: they might redeem the characters of the times.

From ſome Roman anecdotes we ſhall ſee what were the talents and accompliſhments of the Roman ladies; and how intereſting to the ſovereigns of the world, was a perfect excellence in their own tongue. We have all heard of, and many of us have read, the

the Commentaries of Cæſar; the Attic Xenophon of Rome. Now it is faithfully recorded by hiſtory, that the Latin of Julia was equal to that of her auguſt brother; that the Latin of Aurelia was equal to that of her ſon. Cicero declares, that he owes much of his ſtyle to his converſation with women, and to his ſtudy of female compoſitions. He deems it one of his literary auxiliaries and honours, to have read the Letters of Cornelia, the mother of the Gracchi. While Cerelia, inſpired him with the flame of love, ſhe improved the flame and elegance of the orator. He was as eager to poliſh his Roman diction by the ſociety of Lælia, as to hear the graveſt lectures of Scævola, the augur, who was her huſband. The Cornelias, the Cerelias, the Lælias, the Mucias, and the Licinias, enriched the imagination and harmonized the tongue of the firſt orator in the world. They heightened the talents of him, who was ſo powerful an advocate for virtue and for mankind: of him, whoſe eloquence as powerfully protected the Archiæ, and the Marcelli, as it appalled and convicted the Verreſſes, the R—b—lds of his time. The inſtructions of female genius invigorated the thunder of the patriot, and ſtateſman, who made Anthony tremble in the arms of victory; who quelled the Catilinarian conſpiracy, and prolonged the exiſtence of Roman freedom.

Mr. Knox ſeems to think that we may gain a maſterly knowledge of our vernacular tongue, without

much direct and careful attention to its genius, its proprieties, and beauties; without an earneſt and perſevering application. We find, however, that the Romans were of a very different opinion; and their judgment on this important ſubject is confirmed, both by paſt, and preſent experience. I attribute the violations of grammar, and the ſoleciſms that we meet with, even in the works of a Bolingbroke and an Addiſon, a Pope, and a Swift, to two cauſes; the neglect of Engliſh learning in our great ſchools, and to the want of reſpectable guardians of the Engliſh tongue, when thoſe celebrated authors wrote; from a want of the ingenious and ſucceſsful endeavours of a Lowth, a Harris, and a Johnſon, to improve and fix our Engliſh, as far as permanence can be given to a living language. To the ſame pedantic neglect of ſchoolmaſters to make the Engliſh a ſerious and momentous object of ſtudy to the youth under their care, may we aſcribe the faults in language and ſtyle, even of the beſt and moſt popular of our preſent writers. If a fluency of writing, and an attention to grammatical accuracy, are more common than they were eighty years ago; our ſtyle is in other reſpects far more vitiated than it was at that time. *Artis eſt celare artem*, is a comprehenſive and elegant rule, which our moſt celebrated living authors ſeem totally to have forgotten: ſome meretricious, and glaring ornaments; and an affected imitation of the abrupt brevity of Tacitus, rather load with cumbrous ornaments the excellent

excellent learning, ſenſe, and ſpirit, of that admirable writer, who, by his moſt judicious and animated account of the Decline and Fall of the Roman Empire, has done himſelf and his countrymen the honour to ſhew, that the Engliſh hiſtorical empire towers far above the boaſted ſupremacy of that of Scotland. His luſtre too, is ſometimes obſcured by that quaint antitheſis, by that ſtudied and ſcrupulous equipoize of periods, which darken the luminous and ſplendid diction of our venerable veteran in learning and in genius, of our great perpetual dictator.

The ſtyle of ſome of our beſt authors, hath of late years, been corrupted with an unneceſſary and unnatural adoption of the French idiom, and of French words, and phraſes. This corruption is particularly frequent in the flimſy narratives of our ſuperficial and prating travellers, and in the ableſt Scotch writers; who, though David Hume was among them, ſhould never be models of ſtyle to thoſe who aſpire to write the Engliſh language with purity and elegance.

I ſuppoſe it is now evident, that to be a maſter of the Engliſh language; to write it with accuracy, ſpirit and beauty, is an excellence that we ſhall not acquire with eaſe, that it will not, as it were, ſpontaneouſly incorporate with our mind, as Mr. Knox's *advice* on this important ſubject ſeems to inſinuate. It ſhould be the object of our ſevereſt ſtudies, while

we

we are at ſchool and at the univerſity; it ſhould often be the object of our minute obſervation, and of our careful practice, after we are men. Let the common, ſlovenly, and blundering ſtyle of a letter, written in the courſe of an ordinary correſpondence, by a man of liberal education; let the inaccurate or ſtiff periods of a pamphlet, or a book, written by a profeſſed ſcholar, who is, likewiſe, a man of parts, but not habituated to Engliſh compoſition, evince the truth of what I have been induſtrious to prove.

All attention, therefore, to Latin compoſition, which is not abſolutely neceſſary, I ſhall venture to pronounce a monkiſh prejudice. To oblige a boy to *put together* Latin verſes, who has no genius for poetry, or who would never riſe above mediocrity in that divine art, is not only a groſs abſurdity, but a barbarous tyranny, which fatigues and ſtupifies the mind. If the young ſtudent ſhews a conſpicuous talent for poetry, in the name of reaſon, of *common ſenſe*, let him exert that talent in his native language, in which his genius will, undoubtedly, have the faireſt and the freeſt play.* He who can believe that Mr. Locke, who had not the ſmalleſt vein of poetry, was, in *any* degree, prepared to be a great meta-

* The young poet will find himſelf ſufficiently limited, by the eſtabliſhed and general laws of poetry; it is moſt unreaſonable to confine him with foreign and oppreſſive reſtrictions.

metaphyſical and political writer, by being compelled to make Latin verſes at Weſtminſter ſchool, may, with equal reaſon believe, that the trees, the rocks, and the mountains, were abſolutely, and literally, animated by the verſes of Orpheus.

" Boys learn much of what they are taught by " rote, often without any ideas at all; and almoſt " always with confuſed and imperfect ideas," page 157. There never was a remark more juſtly applicable to the difficulties and aſperities which ſchoolmaſters throw in the way between boys and knowledge, and to the undiſtinguiſhing routine of a public ſchool.

" To ſpeak well, depends more on the corporeal " endowments, than many other accompliſhments," page 181. To ſpeak well, depends infinitely leſs on the corporeal endowments than on thoſe of the mind. It principally originates from excellent ſenſe; from a fine imagnation and taſte.

" The claſſics are entirely the objects of taſte," page 185. I am ſorry for that; I thought they had been the objects of the underſtanding too.

He ſays, page 190, " that we muſt place taſte in " a ſubordinate rank to good ſenſe." Thoſe, whom God hath joined together, let no man put aſunder. All true taſte is founded on and interwoven with good ſenſe. True taſte is good ſenſe enriched, and refined by imagination.

"I know of no book which can be more proper-
"ly recommended at firſt than the Spectator," Liberal Education, page 211. The Spectator ſhould be recommended to the peruſal of young perſons with large exceptions. The Spectator, if we except the beautiful papers of Addiſon, and of one or two more eminent men, is very ill and very feebly written.

"If the boy is to recur to his Dictionary very
"often, and to ſtruggle with obſcurity in every
"page, he will not long adhere to the deſirable plan
"of *private application* to the Latin language," page 205.—Will not the ſame moſt diſagreeable conſtant recurrence to his Dictionary, and the ſame continual and painful conflicts with obſcurity, terribly diſguſt him againſt *public* application to the ſame language?

"All ſenſible people agree in thinking, that large
"ſeminaries of young ladies, though managed with
"all the vigilance and caution which human abili-
"ties can exert, are in danger of great corruption," page 236.—Mr. Knox muſt not be ſo unpolite, he muſt not be ſo unjuſt to the fair ſex; he muſt not be ſo poor a moral obſerver, as not to allow that large ſeminaries of boys, though managed with the ſame vigilance and caution, are equally in danger of great corruption.—Mr. Knox is not a ſchool-*miſtreſs*.—In the courſe of my obſervations on this gentleman's book, he has obliged me to fear, that when he

he wrote it, his own emoluments from his ſeminary, were not out of his mind.

"The elder boys, at the age of ſeventeen or "eighteen, ſhould be indulged, even FOR A MORAL "PURPOSE, in fiſhing, ſhooting, hunting, &c." page 264.

This period is as void of ſenſe, as of humanity. What moral purpoſe under Heaven can it effect, to encourage boys, wantonly, to torment and kill innocent animals; to habituate them to thoſe ſports, which, when we make them the principal pleaſure, or rather employment of our lives, render us as ſavage and obdurate to our own ſpecies, as we are to thoſe unfortunate beings which we perſecute and deſtroy?

"It is to be regretted, that at places where intel- "lectual accompliſhments have been taught, very "little attention has been paid to moral inſtruction," page 307. This neglect is indeed moſt ſeverely to be regretted; and the ſchoolmaſter who pays much proper attention to moral inſtruction, is a moſt egregious *innovator*.

"Religion appears to me to be rather an object "of ſentiment and feeling, than of the underſtand- "ing," page 317. This opinion is abſurd and ſhocking. Then *your* religion, Sir, is the religion of Methodiſts, of ignorant and wild enthuſiaſts;—the religion of Dr. Maden and of Rowland Hill. The belief of the Being, and attributes of God;

our worſhip of him in ſpirit and in truth; our univerſal moral conduct; in ſhort, the ſubſtance and life of all true religion, are, *at leaſt*, *as much* the objects of reaſon or underſtanding, as of ſentiment.

" I adviſe, that a pupil ſhall not be ſent to travel, " till he has paſſed through a capital ſchool, and " arrived at the age of nineteen," page 333.—So he muſt travel even before he has completed his academical education! Before one youth in ten thouſand has acquired a ſtore of manly knowledge, or habituated his mind to thought and reflection. Before we travel for proper improvement, the mind ſhould be in its natural ſtate of maturity. We ſhould be adepts in geography, in the natural hiſtory of the countries which we are to viſit; we ſhould be very converſant with civil hiſtory, and with political knowledge; and we ſhould be eſtabliſhed on rational principles in the Chriſtian religion. For travel ſhould be made the finiſhing, the truly accompliſhing part of the education of an ingenuous mind; for every ingenuous mind ought to aſpire, ought to endeavour to be a philoſopher. If you had propoſed the age of nine and twenty, inſtead of that of nineteen, for the commencement of travel, I ſhould not have animadverted on this paſſage. Would you wiſh to make your pupil ſuch a conceited egotiſt, ſuch a puerile babbler, as a M——e or a W———l?

The reader will perceive that I have paid a more particular attention to Mr. Knox's Treatiſe on Education,

cation than I at firſt propoſed. My obſervations on his book, have been more and larger than I intended, only becauſe they led me to arguments and topics, by which I enforced my plan of Education; and recommended ſome important objects of Education, which have been ſupinely or ſelfiſhly neglected. If I had been ſolicitous to refute many of Mr. Knox's propoſitions, from a regard to their ſtrength, I ſhould have thought myſelf as wretchedly employed, as if I had ſat down deliberately, and anxiouſly to expoſe the miſerable political ſophiſtry of a Tucker, or a Jenyns.

I am not ſo invidiouſly attentive to the errors of the moſt reputable authors, as not to be ſenſible that there are many faults in my own writings. I ſhall only hope, that my unaffected zeal for the cultivation of private and public virtue, above that of every other object of education, will atone for them all. If theſe promoters, theſe inſurers of human happineſs, were, in general, as ſincerely and ardently revered by the maſters and tutors of youth, as they are by my learned and worthy friend, Dr. Dunbar, of Aberdeen, at leaſt as much reſpect would be ſhewn them in our ſchools and univerſities, as are given to literature and the ſciences. I ſhall here beg leave to quote a paſſage or two from one of his learned, ingenious, and ſpirited Eſſays on the Hiſtory of Mankind. The quotation has immediate refe-

rence to Education, and muſt be intereſting to the ingenuous and virtuous reader.

" A late publication, much read and admired in " our faſhionable world, is more dangerous than any " ſpeculative theory to the morals of the riſing ge- " neration. As patrons of licentiouſneſs, Epicurus, " and Hobbes, and even Machiavel and Mande- " ville muſt bow to the noble author."

" It is in the ſpirit of his performance, to ſeparate " the *honeſtum* from the decorum of life; to inſult " whatever is venerable in domeſtic alliance; to ſubſti- " tute artificial manners in the room of the natural; to " raiſe ſuperficial above ſolid accompliſhment; and " to hold up diſſimulation and impoſture as the eſ- " ſentials of characters."

" This is a ſpecies of refinement avowed in no " former age. It contains a ſoleciſm in education, " and in the œconomy of civil affairs."

" To exalt the *graces* above virtue is, if I may " ſay ſo, to exalt creatures above their Creator. " The graces are chiefly amiable, as emblems of vir- " tue. Break this alliance and they are no more. " Unite them with the oppoſite character, and this " fantaſtical conjunction renders a monſter ſtill more " deformed. For my own part, I had as ſoon be- " hold the monſter itſelf in all the horrors of its na- " tive deformity, as in ſuch inſolent attire."

" The graces are the handmaids of virtue, not the " ſovereigns; and all their honours are derived. But

" virtue

" virtue, though naked and unadorned, were virtue " ſtill."

" Quam ardentes amores non excitaret ſui, ſi videretur !"

" How different was the conduct of a Roman " ſtateſman, when, in the perſon of a father, he de- " livered inſtructions to youth ! The inſtructions of the " Roman fill the young with rapture. Thoſe of the " Briton excite indignation in the aged. But I aſk " pardon of the reader, when I name the Britiſh au- " thor in the ſame breath with Cicero; and if the " ſyſtem of the noble lord was deſigned merely for " the courtier, with the courtier let it reſt. Without " the formality of ſyſtem, the ſtrict obſervance of " moral rules is diſpenſed with in the negociations of " courts."

" Let it be numbered, then, among courtly pri- " vileges, to patronize deceit. When perfidy and " diſſimulation are declared by patent, to belong " to the members of the diplomatic body, they will " become, perhaps, more emphatically, the repre- " ſentatives of kings."

" But while things are thus adjuſted to the meridian " of courts; while the *civil code*, in many countries " is no more than the breath of kings, and in all coun- " tries may be diſſolved by legiſlative power; the *moral* " *code*, which is paramount to all civil authority, " and from which all civil obligations ariſe, remains " eternally in force."

" It

"It was delivered from heaven to the people; and "to maintain its authority, is the *jus divinum* of "nations."

"With theſe ſentiments I cloſe the Eſſay: and "ſuch ſentiments are addreſſed more particularly to "the Britiſh youth by one of their public guardians, "who then only feels the full importance of his "ſtation, when he animates the riſing generation in "the purſuits of honour." —— Eſſay on the primeval Form of Society.

This gentleman, whom I have the honour to call my friend; for his learning and his talents; — for his eaſe, and ſpirit, and elegance in Engliſh compoſition; — but, above all, for his generous and virtuous qualities; for his diſintereſted, benevolent, and independent mind; — for his love of Camden, of freedom, and of mankind; — for this various and aggregated merit; as a man he is *rare* and *admirable*; as a Scotchman he is UNIQUE.*

* There is a zenith and a nadir of human actions. Dr. Dunbar, as a citizen of the Britiſh empire, as much *outſhines*, as Lord L———h, in the ſenate, on the 17th of May (a day for ever memorable in the annals of Iriſh freedom) *outſunk* his countrymen.

THE END.

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